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Must Remain in
Transcription Room

M - 2159

Thursday - Group II

Barn - August 17, 1972

THURSDAY EVENING

MR. NYLAND: Of course you know that I am a little under the weather, And that I have to take care of myself, and because of that, I am not so-so much in touch , maybe with what goes on, and certain things probably have to be delayed a little bit if it depends on me or some kind of decision that I would have to make. But I think we are grown up enough by this time that it is quite all right for several people to take a responsibility in connection with different activities or whatever work that has to be done. So I would almost say, bear with me a little bit. It will be better and don't worry about it.

You see it is always so difficult to find the golden mean between outer life and inner life; how much energy should go one direction or another, what should a Group as a whole do regarding their own inner life? They are so engaged in a variety of different things to keep body and soul together, that we lose every once and a while, track of course, of the reason why we are here. You may be reminded, but the reminder may not last very long. And for yourself when you are by yourself, and quiet, maybe you would like a little relaxation instead of going after the almost impossibility of trying to work on yourself. And of course all that is quite logical and can be understood. It is there and the question is, how to meet it.

We talk a great deal about outer life. We talk about the necessity of being active, of having activities going on or whichever way we are

engaged in ordinary life to earn some money or to be able to keep on living and not forgetting the Barn but during the whole day the concentration, is of course, on being able to continue with your work, and take care of things. You have your obligations for yourself. You have it for other people. You have it regarding your children. You have it regarding your friends. And it can not be denied because if one forgets it, one becomes too fanatic about int--inner life and then of course you are not a man of the world.

We should remain " man of the world " being able to function like everybody else, and perhaps being a little bit more controlled but that of course, is always the trouble, that one gets caught in what we are doing and then of course we forget all about the possibilities of spiritual developement. And at times, of course, we do think about it and we try and we do our best. We think it, we feel it, we act sometimes in accordance with it. And many times, of course we know, we forget. And it is a question of honesty of how much we forget that we shouldn't forget. That becomes a knowledge for oneself.

I say it is a very difficult problem. It is a golden mean. It is a little bit of one and a little bit of the other. If totally it is 100%. It is not 50-50, and even if the amount of energy that is used for one is not the same kind of energy of what is used for the other, that doesn't mean that the quantity of each energy is equal to the other. Moreover the coditions of ordinary life do not guarantee possibilities all the time to be devoted to one's inner life and developement. And that is why the difficulty exists of having this as a problem which is a two-fold problem. The knowledge of what one should do and how to do it, in one direction or the other is really of extreme value for the developement of a man when he wants to grow up. When he wants to become a man he ought to know, and he ought to know how to divide his time and his

energy, and his wishes, his particular thoughts of what he should or should not do, and particularly when he is active in ordinary life, it has a reflection on the people he works with and his attitude towards them.

Now of course we emphasize that, a great deal because not only that ~~he~~ we should make a living, but it does require on our part, a certain attitude which can partly be fed by that what is innerly available to oneself. And there is already the first possibility of the introduction of something of a different kind of a nature into the things that are of an ordinary kind of nature and that we many times, I think, we forget. We talk about it but we don't really act on it, and we can become so engulfed in an unconscious state, that we hardly remember that a conscious state should exist.

I have in mind every once in a while this question of how much more can you extract from that what already exists without having to make too much trouble about it. For instance the meetings, a meeting like this, Is it useful? Is it something that gives you at the end of the meeting a certain desire or impetus or a wish for something? If, during the meeting, there is a possibility, is there really, that some of the questions for your own Work are answered? I thought about it a few times, particularly after last Monday, When I went to New York and started to answer some questions in that group. I thought perhaps that it might be useful here in Warwick, assuming then of course that people who would come here on a Thursday evening would have certain questions. But there are many reasons why I didn't want to continue to think about it because in the first place, it is a very large group and in a general way, it is perhaps better to constantly build a certain foundation for oneself upon the Work upon which Work can rest. Assuming of course that you do know what Work means although you maybe have to be reminded all the time, what it is, really,

In simplicity.

But aside from this kind of meeting and perhaps even Saturday which you have then a different kind of a tone that then you go home with an idea, yes, there is inner work, there is life, there is a possibility of developement. I really believe in it because I would like to grow up in that direction, and Gurdjieff, without any doubt, has something to say about a possible future of my own life. And all of that I would say of course is to the good, but is it efficient enough, is it condensed enough, is it really in quality enough for oneself, does it go deep enough, how long do you remember it? We've had so many meetings already. How many do you remember, then only a little vaguely, perhaps you made a note of the number, and said to yourself that sometime in the future you would want to listen to it. And I do not know, you have done it a little bit, but do you really, really want it or is it because someone else tells you that you ought to listen to it because in that there is a different subject about mother and children and such and such and all kind of different kind of a subject that we have talked about? And then of course you will borrow the tape, you listen to it. Why is it that people ~~now~~, particularly now I mean, the young people who come here and are here now, why don't they go to Wednesday? What is wrong? I don't understand it, quite.

Monday originally of course was for people in New York, but it has become a subject already for that Monday and Wednesday are really the same kind of a group only two different aspects. And on Wednesday there have been regularly meetings played for people who then could come out of the Monday Group or out of New York and a few dribbling down from here. What is the matter with all these new people who are looking around and come to the Barn and want to have some kind of spiritual food? It is not the same as when you borrow a tape. When you have a tape to listen

to with a group of people, it means a great deal for you to stay a little bit awake physically and to have to listen because a tape will drone on, you cannot shut it off, like when you would have it all by yourself, you can just stop it when you feel like it, and have a cup of coffee in between. It is a what kind of a constant effort that sometimes is necessary and you should put yourself to that kind of discipline. And I don't understand this with the roads the way they are and perhaps transportation being sufficiently available, that there are not more people, particularly, I say the younger, those who come who are new who don't know really, who don't know very much about work and only seeing the Barn and a group of people, and the people themselves not having even time to talk about anything but what they wished to talk about at lunch and just do what ever they please without paying any attention to a newcomer; not even knowing their names; seeing a new face and not making an attempt even to make any kind of a contact with them.

There is not enough solidarity of that kind among us, I know that, and I think that many times those who come feel very much at a loss. What will they do? Here they come. They have an idea that there is something available, and who is going to give it to them? Other people when they come from other groups, those who are responsible for such a group, and answering their meetings, do they actually take an interest in such members when they do come and help them and tell them and show them a little bit of where they should go or what there is to be done or to help them, or do they single them out sometimes on Saturday and Sunday when there is work, they want to do physical work, have they any attention received from anyone who knows something about them or is supposed to know something about them because I have been answering their tapes and here they come alive, as it were, to something and practically no one pays attention to them.

I hope I'm wrong. I hope there is much more than I know but I have a very, very definate suspicion that there is extremely little. Why not encourage such people to come to a Wednesday? Why not come yourself? What else will you do? I know you look around every once in a while for a free evening. I can understand that. It is not so much that I am against it, of course you will want to read a nice little book or ~~someone~~ something or ~~will~~ sit home and enjoy children, if you have them. It's quite right. It is not that in general I think that everybody should do this and everybody should do something else, but there are not enough who profit. Why, why don't you? Here I said many times we have many tapes and some are worthwhile enough because we spend the time on it. We sat and talked for an hour, an hour and a half, and there are certain things ~~we have~~ that were developed in a certain way and logically built up, which make sense and at that time you probably may have remembered and maybe you didn't and maybe in the olden ages maybe somehow or other in the first beginnings of these tapes when you were not even born perhaps. They already existed. These tapes have existed for a long time already. We have talked Gurdjieff and the ideas down to death almost, from different angles, naturally, we had to keep going, and you might say, utilizing every meaning, like every meeting like that in order to remind one of the necessity of Work because that keeps them alive, not the rest. The rest is theoretical knowledge and a little bit too much intelligentsia probably, and here and there too theoretical. But there is a great deal in it that you could listen to in the presence of other people. There is created an atmosphere among people who are intently listening to something. It has nothing to do with Gurdjieff. It has nothing to do with such meetings. It has to do with the fact that a Group grows together when they are intently listening to someone talking to them. When you are intently watching on a film what happens, when you are in the presence of some kind of an

event and there is a crowd of people all concentrating on actually wanting to see what is happening. The intensity there is among the people or the curiosity perhaps, when there is an accident on the road, all of a sudden everything seems to stop because they become interested in one thing only.

There is something similar in that, you know, when one listens to a tape that has to do with your own developement and I'm trying to tell you now that the em--emphasis of our particular life should not be constantly on activity, even if it means that you have to learn how to work together and of course, there is an essential quality and you don't do that enough because in working together in particular activities, you are not always open. You hide. You are not as yet exchanging enough of your own ideas with someone else and still here we are Thurs--Tuesday and Friday devoted to such possibilities and you don't appear. Or if you do appear, you hold back some information that might be valuable.

Of course I can say that I ought to have patience and God knows I have enough patience. I wait, and wait many times to see what is going to happen, hoping, hoping for the best, hoping that something (will gradually) start to grow out because of your own, because of your wish not because I say so. Because in each growing person, there has to be that kind of a desire of wanting to build something that is worthwhile not only for himself but because of his wish for himself to be able to do it together and and to see what could be done as a Group. A Group dissemanating ideas about inner life, about work, of how to work and what to do and to become clear about that kind of a thing. As I say, it is very simple when it is real, and does not require a little bit more attention instead of talking about foofoo and a little tea party or ~~ox~~ what ever you want to do in the evening and have a good time. You can still have a good time, more than enough. You waste more than enough time yourself. You know that. I was young. I know how it goes and I know also that such advice that I am now given--giving, I probably would not like at the time either, and at the

same time, I do believe that there was something in it that could respond because it is worthwhile.

A chance to be here at the Barn is not so easily gotten again. When you wish to leave, it is right. ~~And~~ When you stay here, concentrate more and more about what you can extract. Why don't you take and take? It is there for the giving. It is there. I know it is there. And many people do know it, and several of course take a responsibility but they cannot do it all by themselves. They need help, even relationships between people we call the nuclei, of different groups of people who work together and have little groups ~~and~~ or have responsibilities for a larger group or those who are working together in answering tapes, do they ever exchange anything?

It is interesting to me, you see, sometimes to notice how little aliveness there is of that kind and it is because of the choice between how much energy should go to the outer world and how much to your inner life, is so difficult to make. You usually treat your inner life like a stepchild. Maybe it is logical because the relation with the outside world is like a natural one and that what is within yourself, is not natural. But so are many things topsy-turvy in a personality, when the mind is supposed to be the king and of course, he isn't, and when the body is far superior than the mind and the feeling, because it has such wishes that it can swing you around and can dictate even to your feeling and your mind. I've said many times, the power of the physical body is simply that it knows it can do away with your feeling and your mind if it wants to, the body can starve itself to death, and your mind and your feeling cannot derive any benefit from it. And they will know they would die, because the body would die. We are dependent on the body at the present time and for that reason, it has such a tremendous say in our behavior and instead of that, the body should become a good servant and the mind actually should be put on a throne with knowledge of consciousness, and one's heart should

start to function in a conscientious manner.

Those are ideals. That is what the man should strive for when he wants to work on himself and I would almost say, why don't you, then? We talk about getting up in the morning and using that time in reading maybe or sitting and thinking; that is, contemplating the future of the day or during the day, I've said many times at lunch, you get together and you still talk alot of nonsense. Even if last Tuesday the Nucleus was supposed to be getting together, why didn't they? Simply because I was there on Monday? What is the use? Exactly talk about what was talked about on Monday, but why, why do you stay away? It is not right you see. I see many times that kind of a wish simply die and it is a sad phenomenon for me. It could be so different. You don't understand what I mean. It could be so different among people who are honest and serious, who really want to do something for themselves. And I'm not fanatic about it. I'm simply an ordinary person telling you that your life as it is given now not only incurs a responsibility but that you have to work for it. And it is very very necessary to work for it because you don't know anything about what will happen when you die. You don't know about the judgment that will be explained at the time to you. You don't know about the necessity of developing a conscience. You would wish it every once in a while when you have ordinary affairs to attend to in ordinary life and you have to make up your mind or make a decision about this and that and you hope for the best. Because you are ignorant and you don't know. You cannot find out. You could find out more about yourself, much more about yourself as a type of what you are and what you are functioning like as I say, mechanically as an automaton, but at least, you would have knowledge. Because the question is that the outer world can be solved by means of having material from an inner life that could be applied in any event, that could give you the proper attitude towards how to solve such problems.

But you still try to solve the problems in an ordinary sense and you hope for the best because you are so and so and so and so and you get some information. Why not use what you already know which is an acceptance of yourself, the way you are when certain things happen to you and you must take them and not rebel against them all the time, and that you build up, by means of that something becomes much more solidity within yourself; then that could be useful for you and then, of course, you would be able to talk about your inner life. You would be able to talk and be honest about it, and to tell people really what is what and not this got-dam nonsense of your body. That has so little value in the end. Why don't you open your eyes to the possibility which is now potential, of seeing what ought to be and work towards that each day. I say, " Don't forget those people who come, and they want, they are hungry. " I hope they are. Otherwise they wouldn't come here. And who is helping them?

I say the Wednesday, of course the Wednesday. There is an opportunity. There are things that you can do. What is the difficulty? That you have to spend another evening away? What else would you do ? If you have something else to do and it is worthwhile, reading the Mahabharata or some kind of a book that makes sense, of course I know that. You can go ahead. You must do it and then forgo whatever I'm saying about Wednesday evening. You are entitled but here you come on Thursday. You can come on Thursday. You can even go out of your way and come, and what for? Just to hear me talk alittle bit? But that is not important. I can remind you of course during a couple of minutes, I can say certain things that may be of use. But you come here with another kind of desire, not to hear me talk. You want to know, at least I hope you do , about work, and about what to do in your life when you are disturbed in your life and when you have to suffer, and when you don't know what the answer is, how can you then praise the Lord as it were? How can you ask for help to be given to

to you? Utilizing what ever you know about yourself and the rest of the world and the different things and conditions of this life on this earth, life, you must use that, whatever there is. But the main thing is, are you? Or do you feel yourself at that time still the child of God? I use that as a religious term because you will understand it. God we don't know, but you know what I mean. And a child we don't know very much either but you do remember and it is that relationship, that if you feel that you could be at home in that kind of surroundings, that you relly want something that is at the present time ~~is~~ not always there, and you have to beg for and pray for, or to be in the right kind of state for to receive it, to be able.

You learn that, in your ordinary life because you see many times what is wrong with yourself, not with the conditions, and not with others. Leave them, let them, whoever the others are, let they decide what they can do. You must do for yourself much and much more. There is not as yet sufficient atmosphere, there is not as yet that kind of an exchange, of a-- I call it the sacred kind, of something that really is worthwhile, much more worthwhile than the nonsense you happen to listen to over the radio. Why can't you do it? Maybe because you love yourself too much, maybe because you believe ça va, ça ira, ca irâ, ca fa. It doesn't matter. It will come, in time. Maybe you love to be a little bit asleep. Maybe you do hate when someone pokes at you and tells you, get up, and you get probably aroused and swear at such a person and say, " What is it your business? " It's everybody's business. It is a totality of a Group of people who could grow up which will help in time the conditions under which we live. We can see it day after day, the dishonesty and the practices of hypocrisy; and don't be caught in it, but build it for yourself.

When we have problems, let's talk about them and see ~~if they~~ that we can be solved. The problems of children who are not of nursery age, and still

not big enough or perhaps during vacation, what will we do with them? There are several instances. I've said this kind of Work is not for children. I don't want children to interfere with your wish to grow up. It is for people who can understand Work and want to Work who already have a little bit of an experience in ordinary life because, because of that, they will know what it is to have friction and many times friction is needed to give you the energy to Work on yourself. You cannot expect that of little children and they are not as yet sufficiently grown up to be able to judge, by examples, and maybe ~~(and maybe)~~ sometimes the examples that we give them is not enough either and so the problem remains what will we do with them? Help them to work together with their mothers, so the mothers could bring them to the Barn and help wash dishes or clean up or really be busy. We tried it with the boys as you know in production, in construction, in things of that kind-physical work on Saturday and Sunday. Of course you have to have some room for them, I know that, I am perfectly willing to let it grow and simply say, bring them, but I cannot afford that they will take over or that the mothers consider it a little bit of nice way for themselves to remain a little bit lazy. I would say if you bring a child, you are under double responsibility as a mother or whoever brings the child, I've no objection on that kind of a basis. You are going to be busy ~~there~~ to see that the child is receiving what is needed not to be lazy and to be busy that way and to have an example from the person who is more mature to show all the time, but what does that mean? You don't want to think about it too much. It may mean that you keep your mouth shut that afternoon. It may mean that you can not gossip, that you cannot exchange even ordinary things with someone because your child is there and she watches you. If you have a boy, a young man who wants to learn, he is not interested in having some fellow ~~to~~ stand there and not do anything but walk around a little bit. He is interested in

when he has a hammer in his hand and can imitate you because you are hammering or sawing or you are busy. That is right and that is education. That is working with them. So in order to solve that question, simply continue now if you wish, to bring them every once in awhile but within measure and as soon as there is any indication that it is running away from you, I'll have to close it up again.

But you see how difficult even a little bit of a question is, like that. Here you are the whole day. You get up in the morning and you have a day ahead of you and it is necessary to go from one place to another or to report sometimes for certain things or to be there, whatever is required of you because you have made a promise, and a little bit of something comes up and the telephone rings and then something else has to be done because so and so is in trouble, and what will you do? Concentrate still on what you have to do if your work ~~definitely~~ doesn't require it, that is, if your work does require that you stay there, have you the strength of saying No? When you are busy and you are arranging your day, and it may be in activities or out of activities I don't make a distinction between that really because the question of ordinary superficiality with the behavior form of your personality doing this or that. What are your decisions of how to spend your time? How can you remember at such times, during the day, to remember yourself?

There ought to be a judgment now and not wait until you die. There will be a judgment then no doubt and you will not know what is going to be. Living on earth gives you still a chance to find out what it might be, because you still have a chance to do one thing or another. That kind of a choice on this earth is still possible and then you do what you feel is the best and do then what you believe will give you an opportunity to really see yourself; and that you are guarded in your talk, even in your movements, even in tensions of your body at times, taking care that you can relax when it is necessary. All the different thoughts you have, going

in different directions towards different people, don't you think you're responsible for them; that they might effect someone at a distance? Or you yourself in your relationship towards what you experience and your complaining about this and your negativity about something else, don't you think it is going to leave a mark on you? Don't you think that because of that you will crystalize out a little sooner and will become more and more difficult to do tomorrow what you should have done today?

This is what I mean that you are living day by day but that each day should decide what you will be able to do tomorrow. That you prepare for today what ever you can, so that tomorrow you will have a chance. It is really that kind of life that one has to lead in order to find the golden mean and I know we are so far removed from it, not at the present time, you will agree with what I'm saying, at the same time, you will also say, " But it is so difficult, and the theory is there, but the practice I cannot do and I am weak." And I admit, one is weak, one is sometimes quite interested in wishing and not being able to do it because you are so caught up and you allow so many things still to affect you and you are not reducing your life to simplicity. You keep on hammering at the same kind of a thing, day after day, without consideration so that you yourself perhaps should change in the way you think and the way you feel and the way you behave towards other people and you believe that business as usual can go on and at the same time that your inner life can start to grow. It won't grow that way, let alone even the creation of any "I". Any "I" you create, it won't stay. It has no interest,et-- It has no interest in a confused person. It has interest in a confused person who wishes to find out the cause of confusion, but then your attitude is not confusion. It is standing on the confusion and the realization that that exists and wishing then from that kind of a standpoint, to continue further and to become positive of a different kind of a road of development.

I hope you understand this question of involution and evolution, that both are in you, that you are at any one time subject to both currents. The evolutionary one does not get hold of you, because there is not enough in you to wish it to become part of yourself. As a result, the involutionary law takes place in each person. It is the law of death. It is the law of destruction, of the continuation of that what is, leaving that what has been behind. And constantly involving from one to the other. It in that sense is alive because it is a current but there is very little left of it after it has gone through you. That is why the moon is not light-giving anymore. It was a part of the earth. And the earth at the time I would almost say, was alive because organic kingdom and mankind did not exist as yet in such ~~quantities~~ quantity and the realization of the earth, being what it is and was at the place, still had in it an involutionary force to continue to create other things. And it did create, or rather because of certain accidental happenings, there was the moon and Anulios and that took over that kind of life-giving force, involutionary not understanding what is meant by ~~means of~~ leaving the Sun Absolute and only meaning an expression of life in a certain direction which could not be returned anymore and because of which that, where it came from, was destroyed and left death behind it. In its place there came the evolutionary law. In the first place, to make an equilibrium for a man who wishes to see that could he return and finding everything shut off, developed for himself such sincerity of a wish, that he turned within himself his wish for growth from the life-giving force in an involutionary sense to give profit to him evolutionaryily, to use that as a current going towards that what was the center of all life as existing.

That is how evolution started. It created an equilibrium within a man and at the same time it gave him a chance to go back to where he actually originally came from, but this time with an understanding of that what caused the death of him now substituting for that the ability to continue

to stay alive. This is what we are talking about. The involutionary law is your outer world. The evolutionary law is the world of your kesdjanian and soul body. If you want to work, if you want to create between these two, outer life and inner life, a balance, you have to build something that has a different kind of quality, in the first place the quality of a direction towards that what is life-giving and life containing; in the second place, the realization of the balance, stopping as it were the involutionary law in its tracks and separated out from that like we leave Mother Nature for whatever Mother Nature wants to do with herself, that man could become independent of his mature and then find in that independence, a solidity from where he starts to operate in another direction and we call that " Evolutionary Law " because, it means the law of growing up.

You see, that is why this question of outer life and inner life is so important. Outer life will bring you down to your death irrevocably. That is inherent in that law. Your inner life gives you a chance to escape. It is saying it, in very strange terminology. It really means that a person should not be satisfied with the way he is, as he is now, as a personality parading on this earth and doing good deeds like a boy scout. There has to be something else that can remain in existence into which his life, as it is now in his body, can then be poured into his Kesdjanian body, and afterwards can be utilized for the formation in total of his soul. But one must have a viewpoint of that kind, that you can believe in it. It does require much more thought, much more consideration and much more feeling. In the first place also, it does require time. That kind of contemplation does require the time and the quietness of being able to go within yourself and not be disturbed by and ordinary telephone. It is that necessity when you gradually should understand it, in the midst of all activities there could be that kind of quietness within yourself. That activity can take place and engages you with the personality and mani -

festations; and that your essential values are not going to be touched that easily and that the problem only is solved when you reach a place where nothing of the outside world can really touch you.

What ever that center is within oneself and how it is made up and how it starts to be evolved as it were, because it is at the present time bound too much by the involutionary laws. It is even so bad that your magnetic center would die with you in an unconscious state. And then life, which is now in your body will have to be joined with the totality of all life and your name will be effaced. I wouldn't say it is a terrible punishment because we don't know anything about such laws of why is the requirement even if one accepts oneself as one is, and then attaches that kind of a value to it because simply because now as we are, we are separated from each other by different bodies and because of that we think that our life is our own; and it is our own for the time being, but it will not be when the body dies, and only then when there is the possibility that already a spiritual development of some kind, it will continue to exist as life, but we have no means of understanding that, how that form of life will even become manifest because if you take the form away and the manifestations and the thoughts and the feelings as they are now and belonging as organs to the body of the personality. But the language can be learned when one is still on this earth. It has to do in the first place with that quietness that I mentioned. This is the sol la si of the Kesdjanian body as the sido. Which is always that kind of stillness, that kind of turning within, that kind of balance when there is between involution and evolution an equality of forces which counter-act each other, and because of that there is a standing still. It does not mean non-activity; but it means a matching of activities which are equal to each other, on account of which a person can be quiet within, active without, and active within but within, where the two as it were could meet, a man is, and that

is where he is alive. I've compared it as you know, with a tree and the cambium ring, where the life is of the tree going out to the bark outside, going inside to the marrow. That is that very thin layer of tissue of cells. Many times it is green when you take it or you look at it in a tree, and you study that under a microscope and it's very beautiful to imagin how it goes out and how it goes in at the same time, and at that same time, it stays where it is. It becomes active.

Man is made that way. He is influenced by involution and evolution but he is negative, he is constantly like a cambium ring, standing there and receiving from both, what is needed for his sustenance, and a utilization of the energies that there is within such a man, being neutralized within him, is sent wherever then such a man wishes to grow towards. Either towards evolution or he will go towards the inner regions. It is strange to say that if you compare it to a tree. It is there where he will not find anything anymore, because everything will die when he continues to go within in that sense. Try to see it. It is difficult to explain it, because we use inner and outer life in different ways. We use now outer life as a contact of manifestation with the outer world; and we say then inner life is that what is,/what is now; but if you look at it evolutionarily, the possibility of a growth from earth to the planets and to the sun, it is that direction which then you might call outer life, which in reality is one's inner life and it is that kind of a balance, it is reached within a man in understanding himself, that that what he is doing for the development of his own inner life, produces for him the possibility of growing up one notch in the outer direction towards the Sun Absolute. I've explained it before in a different way. If Anulios couldn't create another living force and then a crystalization outside of itself, which then could become the growing point of involution, Anulios itself will become the moon through this moon itself which becomes the earth, and the earth will become a planet. It is that force that is extending through the left

continues to extend also to the right and keeping a balance constantly between left and right; between positive and negative; that is why we call it a neutralizing force. Neutralizing means it stays where it is. A force means that it remains active under influences from all sides which are used up within a man for the growth of himself. And this is our problem to continue to live in this atmosphere of the earth and the Barn. And to try to create with the Barn, a different kind of a level so that what we could become because of the influence of that new higher level, will recall within a man the possibility for himself of his inner growth.

The Barn for us belongs to the outside world but it has in it the possiblity of becoming if you want to use that term, planetary, and not earthly. This should be the attitude of finding the golden mean of what to do. One keeps on wishing for oneself to grow within and as a result one becomes a man, understanding the outside world. The growing up is Kesdjian and soul take the place of the body but that what really is reached, is essential quality and magnetic center within a man. The golden mean is not so difficult to understand when you see it as a balance between such two forces in which, again I say, it is not the quantity and it is not the quality, it is a product of the two. togerher. It is a volumne, times intensity. This gives the balance. It is time, which becomes timeless and depth which becomes emotion. It is the same as in light, vibrations of the light rays and the chroma which is the intensity of the color. All of that describes a square or a volume. The quantity then is made up of what is now qualitative and the quantity helps to augment the intensity of the quality.

In simple words, it means your day is your day. You can live it any way you like. That freedom is given to on earth. Whatever you hear about Gurdjieff, you can take it or leave it. Whatever was written in <u>All And Everything</u>, you can read it or you can put it on the shelf. No one will tell you that you should, one way or the other until something starts to

say? " That is important." That is the voice of your conscience, and sometimes it is told from outside by Messengers from above like Gurdjieff telling you like Jeremiah, " Repent Ye, Repent Ye; " like Cassandra told about the Fall of Troy but no one wants to listen. No one wants to give up the joys of ordinary superficial existence. One keeps on in ordinary life substituting all kinds of ersatz;- indications of sport and enjoyment; of all the different so-called fruits of progress and the utilization of them at the expense of any kind of exertion on the part of the body, or even the feeling or the mind; and when that happens to take place, a man will die because it becomes a superficial little bit of a subject. When he makes attempts to deepen that, he goes many times the wrong direction because he starts out from what he has instead of to build up on what he has and in thinking that that kind of intensity will give him freedom. It won't give him freedom because the premise is wrong. He starts out with subjectivity. He continues with subjectivity. He just increases it a little bit.

A new fresh wind has to blow through a man and rains from the planets have to come and envelope the earth. Mother Nature will not give it and the mountains will not give it. You can go to the Sierra and you can look out and it is beautiful, lovely weather, and a clear sky and still your wish is for something beyond the blue. You cannot see it. You cannot define it but you know within yourself that even by looking at the Grand Canyon, that the deepest depth is not as yet the realization of what you would wish for yourself; because it still remains vague and you have no words for it. And , that is very good that you cannot say it, because even if you talk too much about it, it would already be the wrong kind of a thing. That is why, when one is quiet and you have no words that that kind of a quietness will give you in activity the possibility of going over to a different kind of a level I say it is a different kind of a wind.

It is like a different rate of vibration like one DO is separated from another DO by twice the number of vibrations. The whole Octave is in between and that has to be, you might say, jumped.

But one cannot jump over one's own knee and you have to realize that the DO to DO still has to be lived on earth and that only by living that Octave that there will be at the end of the second DO the possibility of taking the whole Octave together and make it shrink into one point; like when you die, you see your whole life in one moment. At times we see that; at times we know that it is true that at times an experience gives such insight such realization of the totality of all things regardless of the thoughts and the feelings; but the recognition, that kind of experience is of an awareness of oneself. That is really what we are talking about. It is a moment in which every dimension disappears. It is a moment of the existence of oneself without any questioning at the same time not being able to define it in any terminology of identification. One prays for those moments as an experience to come. One works for them also as much as one understands the little steps that have to be taken in order to go up and up, in order to leave a little plateau, you have to die to it. When your use is gone, you must say it is gone, don't relive it. It is past and it has had its use that made you what you are, that what you are will make you what you might become.

The difficulty of finding the right road is always now. It is not tomorrow. It is a realization for yourself that you exist and with that is the responsibility of coming to conclusion that the way you exist now unconsciously, would require a flick of the switch to make it conscious. At the moment of an existence of that kind, unconsciousness and consciousness meet. Whenever there are different product making one product of different properties, there is a place in which there is a transition which goes over from one phase to another. I've talked about raw materials in a product. I've talked about ice changing to water or water changing to

vapor or steam. Always at a certain temperature that happens at which time, then the energy is not used for increasing the temperature, but it is used for the changing over the molecular state from one phase to another and when all that is over, the temperature continues to increase.

The steps that we take in development of a man is in the first place a change over to a Kesdjanian body. It is not complete because it is still attached to certain parts of thought and feeling of the body itself but it has already the indication of freedom, in its own SOL LA SI which as you know, starts with aspiration to aspire towards and aim. The inspiration is the insurance, the assurance within oneself of the force that can come from within, and the third is the SI of the SI DO, the silence which is needed in order to contemplate of what one has done and one is going to be. That what then creates within a man the totality of his emotional state begins at that moment to become free from himself and he wishes then to give that what is really making him alive to a purpose which is much and much greater than he is and we express it simply in the form of one's life, that we include the life forms of every person. Why does the Bible talk about love of mankind? But it is necessary to understand that, in a sense, that it is really love for God in the totality of the universe existing in life and the gratitude that one <u>Is</u> at that moment, realizing that one is part of it.

That is the first change, that SOL LA SI in this quietness. The second one is the possibility of dying to this Kesdjanian body and then creating the force necessary for the combination of a soul body in its own SOL LA SI. In the octave, the SOL LA SI are always more important than the DO RE MI. The SOL LA SI is a logical development after the overbridging of the one and a half note. The DO RE MI is always preparation. It is always temporary. It is always subject to decay. SOL LA SI, as triad, always remain permanent. As permanency, they feed the DO RE MI of the next step

and because of that, that what then becomes permanent as DO RE MI crystal - izes out as the SOL LA SI of that same octave. When Kesdjanian body dies, it gives all energy at the FA, of intellectual body to the SOL LA SI of that intellect. It is at that point where one in such freedom can actually work on oneself in such creation of conditions which one's karma still requires to be overcome.

The acceptance of oneself one learns when one suffers on this earth. The understanding of the law of God one learns after one has died. One must think about these ideas much more I believe. I think they have to become more serious in accordance with whatever you can as your capacity holds within your brain or within your heart. It is many times your feelings which remain too vague. If you actually start to act on your feelings, you will see that you will be capable of emotion. When emotional states can be reached, there will be an overflow towards a wish for understanding by means of an increased intuition and the understanding will then give you the guide lines for the rest of your life. That is why this work is serious. That is why you must try to remember during the day when you look at the Barn, you stand still and you consider. When you see people here and you look at them, and you see your place in regard to them and you enter, if you can, into their life, a little, to see perhaps if your increased wisdom and your increased understanding and your developed maturity in the sense of more objectivity could be of some use in giving them something that they need in the form in which you can give it, hoping that it will be useful enough for them to digest it.

That cooperation of really caring, I think we have to work for that. I think we have to understand first that it is really a necessity for one's own growth. Because the more you give, the more you will grow within. The more freedom you have in giving, the looser you will be from everything existing. The totality of the gift of your own life as a body at death

will give you the freedom to continue to live in a Kesdjanian body. These thoughts are not just a little too serious and they are not fanatic in any way. They are not over religious. They are just simple. They are a little ethical, alittle bit on the basis of what is your behavior, but definitely they go in the direction of conscience and your conscience leads you many times astray because it is so mixed with ordinary parlance of ordinary earth or the different prejudices that you have been exposed to. Your whole trouble in growing up is to undo such things during your life, what they have done to you and why, sometimes you feel bound and not to be able to do away with them until you have something else that can take its place and what has to be substituted should be your own Work, and the results of your own Work. God has given you enough to start with. Mother Nature will not help you in any sense as long as you don't see the necessity. But, as soon as you see that it is really a requirement and that the responsibility rests with each person for his own life, then the whole scenery changes. It is as if God is begging you to come. It is as if Mother Nature is doing everything possible to create conditions which are much more condusive. It is as if that what was suffering, takes on an entirely different kind of a color as an opportunity not to forget and a promise on the part of oneself, never will I forget whatever may come, I will take and I can take because when I take, I can give myself up. To To lose oneself, to find it again but an octave higher. That is the relationship between real inner life and the ordinary affairs of the outer world.

An Octave makes the difference for us between a man and his soul. It is only one Octave. It is not very much; but still then a Soul is not very much as yet compared to the totality of all things existing which is only a little bit of a phrase. There are of course Octaves we do know a little bit about, the Octave of self-consciousness, the Octave of cosmic

consciousness and an Octave of Universal consciousness; all different layers, levels all different gradations, all different kinds of freedoms gradually loosening up and different forms of insight and different ways of becoming initiated. All of that is ahead because we have turned a very small, little bit of the solar system off; way, way out of the outskirts of the Universe. But of course that also is nonsense because if eternity exists, it exists here and at the present time, it can exist within. When it is omnipresent, there is no limitation not even to an octave. Octaves and such are only symbols of speech. Bodies are even symbols of a form.

The totality of the realization of life is simply that one has no word for it and only call it Life, an existence or a Being but again I say at such a time when one phase goes over into another phase, the quietness that is necessary for the conversion of that time, is the requirement which precedes each time one makes an effort to create an "I" of coming to oneself as a result of what one has seen in the creation of the wish. That is where the quietness is. And the wish is the work itself in the creation of that what gives an "I", as savior, mediator, I call it sometimes, Christ, of that what really indicates the means as a messenger coming from above like Christ and walking on earth like Jesus.

One wants to grow up but first one has to walk on this earth . It is not the other way. One does not become a messenger and then finds oneself on the earth all of a sudden. Ordinary people Work on this earth in order to become a mediator of the level indicating freedom from this earth. Then, If they die, they can stay because they died already many times to the manifestations of themselves and gradually finding no value in any one of them were quite willing to part with all of that in order to gain the kingdom of heaven. I know some of you may not use this kind of terminology, this kind of religious expression, this kind of feeling or this kind of

what ever you wish to call it, emotional involvement. For me it doesn't make any difference at all, because that what is your religion, is your conduct of your life and the way you are, how you behave towards others and how you can communicate with them, in what kind of a tone of voice and whatever thoughts there are within you which sometimes you may not even express. But that is your religion, like it or not. If it is ignorant, it is a terrible thing to have that as a religion because it won't give you anything. The aspiration must change into inspirational qualities so that then you can rely on that what is within and them from within you can create the quietness which is necessary. Why do you think that Beelzebub and Hassein talked in the Etherokrilno overlooking space, their head and and their brain at the top of the head seeing into space and talking about eternity; seeing that what is ultimate aim as belonging to Karatas and still considering the trip towards it and remembering what had proceeded as leading up to that final voyage on the ship Occasion with Hassein reaching Karatas in the end. When Hassein will be grown up enough to meet the conditions for himself in case he ever would meet slugs which now interest him a great deal, most likely having a premonition that some day he would have to face that problem also. And Beelzebub talking about how this was and how that was in his past and how he then in meeting conditions of himself and knowing what was his worth and making a variety of trips towards part of his world and seeing what was wrong and participating in that by the wish to see if that what is a man, in his manifestations perhaps, could be changed in some way by wishing at that time to be present to that what he actually is and in accepting it, being able to proceed from one step to the other. So now we have a week, a week of opportunity, a week of gifts given by God himself. I use that phrase, I know, it may not fit you. I know what I mean by it. I can say it different ways with all my might and all my wish, I see it as a gift and maybe at the same time

when I utilize or use a little word like God, and not knowing what it means, but for me it does mean that what is perhaps unknowable. And the sincerity in the wish that some day I would wish really to know ALL AND EVERYTHING.

END TAPE

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